

American Missionary

(MAGAZINE.)

"Go ye into all the World, and

preach the Gospel to every creature."

APRIL,

1860.



CONTENTS.

CONTENTS.

MENDI MISSION.—Letters from Mr. Claffin and Mr. Dodge,	73
JAMAICA MISSION.—Favorable condition of the Emancipated,	74
SANDWICH ISLANDS.—From Rev. J. S. Green,	75
SEWING MACHINES.—Fr'm Dr. Bradley	76
INTELLIGENCE FROM DR. LIVINGSTONE,	76
MISSIONARY ZEAL of converted heathen	78
THE REVIVAL IN ENGLAND,	79
CHURCH ANTI-SLAVERY Soc., at Pittsburgh,	80
CHURCH RESOLUTIONS ON SLAVERY, at Bangor,	81
PAINFUL FACTS,	81
SPECIAL NOTICES,	82
EXILES FROM KENTUCKY,	82
EXPATRIATION OR ENSLAVEMENT of Free people of color,	82
A NOTE FROM THE TREASURER,	83
RESOLUTIONS ON TOBACCO,	83

HOME MISSIONS.	
NEW JERSEY.—Fr'm Rev. C. H. A. Bulkley,	84
PENNSYLVANIA.—Fr'm Rev. S. Porter	85
MICHIGAN.—Fr'm Rev. J. Anderson,	85
ILLINOIS.—From Rev. A. T. Rankin,	86
" " Rev. H. H. Hinman,	87
WISCONSIN.—Fr'm Rev. P. C. Pettibone	87
KANSAS.—From Rev. S. L. Adair,	88
" " Rev. J. H. Byrd,	88
MISSOURI.—From Rev. S. Blanchard,	88
KENTUCKY.—From Rev. G. Candee,	89
" " Rev. J. G. Fee,	90
NO. CAROLINA.—Fr'm Rev. D. Worth,	90
CH. ANTI-SLAVERY Soc. at Philadelphia	91
PERSEVERANCE ILLUSTRATED,	91
CHILDREN'S DEPARTMENT.	
HAPPY DEATH of a Native African,	92
APPEAL FOR THE HEATHEN,	93
LETTERS TO THE TREASURER,	93
RECEIPTS,	94

For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, &c., see the 2nd, 3rd and 4th pages of this cover.

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CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and youth, who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies — each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation, the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked and salvation of the righteous.

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VOL. IV.

APRIL, 1860.

NO. 4.

AMERICAN MISSIONARY ASSOCIATION.

MENDI MISSION.

In our March number we noticed the arrival of our brethren, Claffin, Dodge and Miles, and their wives at the Good Hope station, West Africa.

Mr. Claffin wrote Jan. 12th.

We are at length on Mission ground. Our Heavenly Preserver has led our way across the trackless deep, and brought us in safety, with improved health, to the land of our adoption. Through all our journey His blessings have fallen thickly around us, and we have been made to rejoice in Him who ruleth the elements of Nature, and guideth the affairs of man. New and varied wonders have gladdened our eyes, unfolding more fully the perfections of our Heavenly Father. Winds and waters, the marvels of the sea and of foreign climes speak to us of His glory. We have rejoiced in the thrilling evidences of His power, for the same God who rolls the mountain waves, and guides the stars in their orbits, speaks in all the promises. * * *

Though our passage was somewhat longer than we anticipated yet our comfortable quarters, social companions, and highly esteemed captain, contributed to make it pass pleasantly.

Mr. Claffin then speaks very highly of Capt. As an officer, and a Christian, and adds,

With such a captain we hardly need tell you, we had all the privileges the ship afforded, and received every attention he was able to bestow. In this blessing we trace the good hand of our God.

Sunday, January 1st, we first caught sight of the coast of Africa. As the sun neared the Western horizon, passengers and crew assembled on the quarter deck, and with the land of our adoption full in view, held concerted prayer for the advance of Christ's Kingdom on earth, and especially we sought a blessing for ourselves as we were about to enter the untried scenes of African labor, as ambassadors in His name. We called to mind the privilege of beginning the year in our long sought work, of entering the field under the canopy of prayer raised by almost memberless christians gathered that evening in missionary concerts; we remembered the goodness of God in bringing us safely to that land, and rejoiced in His Fatherly care. * * *

We landed upon Sherbro, Thursday evening. It was the hour of weekly prayer, and as we walked to the Mission house words of devotional praise fell upon our ears. They came from the chapel where the little church had congregated for prayer.

We can scarcely express the pleasing emotions they excited, as we tarried beneath the shade of a beautiful Paw Paw tree. They seemed like a waterspring in the desert, a light in the darkness, the work of God in a benighted land.

Of the school at Good Hope, Mr. C. says;

"It surpasses my most sanguine expectations. I wish you could look upon the neatness, intelligence, and good order of the children of this school; you would be cheered, for they do credit to any

managers, and would be an encouragement to those who support them."

Mr. Dodge wrote Jan. 13, and reported the doings of the Mendi Mission Association which met the day before. At that meeting it was voted that Rev. Geo. Jewett be located at Victoria station, and labor under the direction of the Missionaries at Good Hope. Mr. John R. Mason, a member of the Church Mission at Free Town was examined as a teacher, and approved, and Wm. Brooks Tucker, a native member of the Mission Church at Mo Tappan, was examined as to his religious experience, his motives in desiring to preach the Gospel, and his theological views. His examination was approved, and he was licensed to preach.

JAMAICA MISSION.

Letters have been received from this mission bearing date as late as Feb'y 8. Mr. Hall wrote that on the first Sabbath in Jan'y, four were added to the church at Brainerd on profession of their faith. Since then the church had voted to receive seven more at their next communion, and a few more were expected to be examined before that season.

Mr. Venning wrote, that the New Year had commenced with encouraging prospects. The Sabbath congregation at Chesterfield is increasing; rendering evident the necessity of enlarging their accommodations. This can be done only by building a new house.

Some inquiries had been made of Mr. Starbuck for *statistical* information relative to the commercial prosperity of the Island. In reply he says,

"I think if you would particularly request Bro. Penfield, he would be able to make out such an account. He has a good head for those things. I protest however, against having it thought that the really valuable results of emancipation are to be measured on the commercial scale. I have lately had some conversation with Mr. Wm. S. Sewall, a special correspondent of the N. Y. Times. He

assured me that the aspect of the black people of Jamaica struck him more favorably than in any other island he had seen. There was none of that crouching servility that in the smaller islands, still testified to an unhealthy predominance of the planter's influence. The very circumstance that makes the estates go down here, namely, that the people are so few as to find it more profitable to till their own land, than to work on the estates, is that doubtless which has raised them in the scale of humanity, and given them the self-respecting aspect with which Mr. Sewall was pleased: I believe that those who judge emancipation by its effects on human beings rather than on sugar estates, will think as this gentleman, who is far from being an abolitionist, appears to do, that Jamaica at its worst, is better than Barbados at its best. Still Jamaica would have room for an incalculably greater number of laborers, without beginning to press upon the few that are already here."

Mr. Wilson who joined the Mission in Nov. last, writes encouragingly concerning the state of things at Brandon Hill. The chapel is well filled, and the Wednesday and Saturday morning prayer meetings well attended. The Sabbath school numbers seventy members.

The want of roads is, he thinks, a great hindrance to the temporal prosperity of the people, especially in the mountain regions. He says,

"Almost all that is raised for market is carried there on the backs of beasts or on the heads of the people, the greater portion, I should think, in the latter way. * * * I am confident that any of our people (in the U. S.) would find it difficult to get along well here, yet these people were liberated without any means to help themselves but their own hands, with every thing to procure for themselves, and with almost every difficulty to overcome, and many of them with broken constitutions and destitute of knowledge to manage their own affairs; and yet many of them are doing well and have comfortable homes. Almost all are trying to get land of their own, but in this they are opposed by the owners of large properties who will not sell to them. They generally seem to be interested in religion,

and education, and I should think, are doing what they can to build chapels, and establish schools. I think they make greater sacrifices for the support of the Gospel and of schools than the people generally in the United States. I speak more particularly of the people of Brandon Hill. Here they have done well."

THE correspondent of the *N. Y. Times*, to whom Mr. Starbuck has alluded, has vindicated the emancipated people of Jamaica from the charge of unwillingness to labor for suitable wages. He admits that some of the estates find it very difficult to get a sufficient amount of continued labor to make them profitable, but accounts for it mainly on two grounds, 1. That as a general rule, the laborers are not paid regularly, and 2d many of them, like small farmers in this country, find it more profitable to work on their own small places. Some extracts on this subject were given in our last number. We publish another below, relating to the Western part of the island.

I was told here that the estates still being worked in the Parish of Hanover were doing well, and that those abandoned had been given up for want of means to carry them on. An intelligent resident of Green Island, himself a proprietor, informed me that he knew of no estate in Hanover whose owner—possessed of capital, or even out of debt—had been compelled from mere want of labor to abandon sugar cultivation. When I have put the same question to any respectable landholder, in any part of the island, I have in nine cases out of ten, received the same answer. The want of continued or contract labor is generally deplored as a great evil; but it is wrong to suppose that the want alone has ever compelled resident proprietors to abandon their estates to ruin. I have no doubt that there are districts where the price of labor is too high to make sugar cultivation as profitable as the cultivation of other produce—where the negroes, in fact, are too well off and too independent to work for the wages they are compelled to take in Barbados; but this is no justification for the assertion, so widely made and so generally believed, that they will not work at all. From all that I learnt in the Parish of Hanover, I came to the conclusion that the settlers would work very readily if work was proffered them at a fair remuneration.

"He that repents of sin, as sin, impliedly, repents of all sin.—*Mason*."

For the American Missionary.

SANDWICH ISLANDS.

FROM REV. J. S. GREEN.

January 2, 1860.—At early dawn some of my people were at the place where prayer is wont to be made, to supplicate the blessing of God on a world which lieth in wickedness. Others were thus engaged at or near their homes. May I not hope, my Christian brother, sister, friend, who may ere long read these lines, that each of you can recollect that you were thus employed, if not at so early an hour, yet that some hour of the first Monday of the year was spent in prayer to God for the benighted heathen—for the conversion of the world to the love and service of the Lord Jesus Christ. Who of us can rightly estimate the privilege of thus going to God, asking him what we will, either for ourselves or others? My eye has just fallen on a few paragraphs from an old author, which greatly pleased me. "Prayer," says he, "is the rope in the belfry; we pull it, and it rings the bell up in heaven; and so it is; keep that bell moving. Pull it well; and though the bell is up so high that you cannot hear it ring, depend upon it, it can be heard in the tower of heaven, and is ringing before the throne of God, who will send answers of grace, at once, according to your faith."

This, though quaint, is a striking illustration of the subject of prayer. Let us think of it, dear friends; more than this, let us try it. Such a rope is within the reach of us all. By day and by night, at home and abroad, alone or with a multitude, we can, by means so simple, attract the attention of the great God to our own individual wants, or to the circumstances of our fellow men everywhere, in Pagan, Mahomedan, Jewish or Gentile lands—can ring in His gracious ear the sufferings of the enslaved, and the dangers of our own country, arising from the sin of oppression.

Do we realize, friends of Christ that it is even so? that such a simple means of securing such blessings is so near us?

The belief that the world is sinking to perdition by its own weight; that the Lord Jesus Christ has redeemed it all by the blood of His cross; that there is no hope for men, but the one revealed through Him—faith in His name—that faith comes by hearing, and hearing by the word of God. I repeat, a cordial belief in these affecting truths, taught abundantly in the Scriptures, will cause the disciples of the Lord Jesus to “pray without ceasing,” to cry importunately till he shall see of the travail of His soul, and be satisfied—till the earth shall be filled with the knowledge and glory of the Lord, as the waters cover the sea. Blessed day, why do we not pant to see its dawn—to behold its sun rising over the dark mountains of sin and pollution, which still curse the earth, piercing the clouds which now prevent its light and warmth from cheering and blessing the habitations of men.

We know, friends of the Redeemer, that after all that has been done, the greater part of the earth is still enveloped in the darkness of Paganism—a darkness that may be felt; that the great mass of our fellow men are utterly ignorant of that knowledge which our Lord pronounced to be “life eternal,” to wit, the knowledge of the true God, and Jesus Christ, whom He hath sent.—(See John xvii, 3.) And even in Christian lands, so called, we see *how* many things, as polluted, as hateful, and as ruinous as Paganism itself. We see Christian nations engaged in bloody contests, rushing into the deadly strife, slaughtering each other by thousands, and filling the earth with lamentation and woe. We see men trafficking in the image of God, buying and selling, and scourging, and trampling beneath their feet, their own brethren, and those for whom Christ bled and died. Multitudes do we behold who voluntarily submit to wear the bonds of iniquity, who, forgetting their origin as the work of the Creator's hand, wear the bonds of Satan, do his dirtiest drudgery—wallow in the slough of sensual indulgence.

Alas! that it should be thus; that this earth, God created, redeemed by the blood of Christ, should still be the theatre of deeds so unnatural, so monstrous, so ruinous. And shall not our ears and our eyes deeply affect our hearts, Christian brethren and friends? Shall we not cry to Him who is mighty to save, in behalf of our dying fellow men, both in Christian and heathen lands? And knowing, as we do, that hearing cometh by the word of God, will not every disciple of the Lord Jesus make haste to give this word to the dying Pagans? Will not every one who may read this brief appeal, consecrate himself, his time, talents, possessions—all he is, and all he has—to the thrice blessed work of making known the efficacy of a Saviour's death to the benighted nations; and of saving, the worse than Pagans, the slaves of sin—the drunkard, the debauchee, the oppressor—from a dreadful hell?

J. S. GREEN.

SEWING MACHINES.

The Grover and Baker Sewing Machine Co., make a considerable reduction from their regular prices for machines sent to Missionaries. We hope they will find that it is for their advantage to do so. One was sent to Dr. Bradley, Siam, last Summer. In a letter recently received, he says of it,

Our sewing machine works admirably. It has already achieved wonders in my family. Finger sewing it has degraded to the lowest notch, and made it, as it were a loathsome relic of barbarism. Its operations excite much attention from this people. Princes and Lords have come to see it work, and have been so taken with it as to order several of them. The 1st King sent in a request yesterday, that my daughter should bring it to his palace, and exhibit it to the ladies of his great family.

Please say to the proprietor, that this machine will probably open a good market for them in Siam. One of the highest Princes said the other day, that every large family should be the owner of one of them. He ordered two.

INTELLIGENCE FROM DR. LIVINGSTONE. SOUTH AFRICA.

Rev. Charles Livingstone, the writer of the following letter, studied Theology, and commenced his labors as a Minister

in the United States. A few years since he joined his brother in England, and proceeded with him to South Africa. His wife still remains in this country.

Mr. Clegg, of Manchester, England, to whom the letter was addressed, says :

"Mr. L. sends me six samples of cotton, which I value as follows : No. 1, 7 1 2d. to 7 3 4d ; No. 2 6 3 4d. to 7d ; No. 3. 6 3 4d. to 7d., barely ; No 4, 6 1 2d. to 6 3 4d. ; No. 5, 5 1 2d. to 6d. ; No. 6, 5 1 4d. to 5 3 4d ; all exceedingly useful qualities, particularly the four first. The two last will be substitutes, till improved, for East India cotton."

Intelligence of a later date than contained in this letter has been received from Dr. Livingstone. He wrote himself, Dec. 12, 1859. He had discovered another lake, Nyassa, the length of which, he says, no one could tell him. He had seen something of the slave trade in that region, but is sure it might be abolished by Missions. He thinks much good may be done for Africa by the colonization of Christians—"our own honest Christian poor"—with missionaries and ministers.

We publish Mr. Charles Livingstone's letter entire, for the description it gives of a country but little known :

River Shire, Nov. 4, 1859.

MY DEAR MR. CLEGG:—We have just returned from visiting the Lake Nyassa, the source of the River Shire, and, what is of greater importance, have discovered a great cotton growing and cotton manufacturing country. The cotton is of two kinds, native and foreign. The native is short in the staple, and feels more like wool than cotton. The foreign appears to be of good quality, with a staple from three-fourths to an inch in length. It is perennial, and requires planting only once in three years, while the native has to be planted annually in the highlands, yet the people prefer the latter, because they say it makes the stronger cloth. We remarked to a number of intelligent looking men in one village : "You should plant plenty of cotton, and perhaps the English will come soon and buy it." "Truly ! the country is full of cotton," replied the elderly man, who was a trader, and had traveled much ; and our own observations confirmed the truth of this. Everywhere we saw it while passing through two and a half degrees of latitude, and it probably extends much further. Every family appears to have a piece of cotton ground ; and it was gratifying to see how clear of weeds and grass they kept them. Drs. Livingstone and Kirk, while passing through part of the

same region last April, saw cotton patches of from two to three acres each, though this time, on a different route, we did not observe any containing more than one-third of an acre. They were in general about a quarter of an acre each. In every village we saw men busy cleaning, spinning and weaving cotton. The looms are of the simplest possible construction, and all the processes are exceedingly slow.

This vast cotton region is easily accessible. The Shire joins the Zambesi about 100 miles from the sea, below the difficult parts of the latter river ; and for 112 miles the Shire has a deep channel, the river being from 150 to 200 yards wide ; 112 miles from its mouth the cataracts commence. (lat. 15 deg. 55 min. south,) and for 30 miles the river is not navigable (goods would have to be carried overland here,) above the cataracts to the Lake Nyassa, 60 miles the river is again navigable, and how far to the north the great navigable lake extends we do not know. The natives said that it would take months to get to the head of the lake.

The Shire Valley is about 12 miles wide at the foot of the lake, but soon expands to 20 or 30, being bounded on both sides all the way by ranges of hills, the range on the east or left bank being very lofty. There is an exceedingly fertile plain on both sides of the river (we travelled on the east of the river), and pretty well cultivated on the upper Shire, where it is about 1,200 feet above the level of the sea. Ascending the eastern range of hills by a steep path, we soon reached a plateau 500 or 600 feet higher ; a second ascent of 1,000 feet and we find another plateau, three or four miles wide, and in a short time we gain the highest part, upwards of 3,000 feet above the level of the sea, and find ourselves on an extensive table land, which in these three distinct divisions extends some distance below the cataracts. This high table land is from twelve to fourteen miles wide, and its eastern side slopes gradually down to Lake Tamandua or the Shirwa (1,800 feet above the sea level), east of which we saw some lofty mountains.

On the table land are numerous hills and two mountains—Chuadzua, about 5,000 feet high ; Zomba, at the northern extremity, which was ascended, from 7,000 to 8,000 feet in height, and twenty miles long, from north to south. The whole of this country is remarkably well watered ; wonderfully numerous are streams and mountain rills of cool, clear, gushing water. Even Zomba has a river about twenty yards wide, flowing through a fine valley near its summit. On one occasion we passed eight streams and a fine spring in a single hour, and this was at the end of the dry season.

These highlands seem to possess a salubrious climate ; the air was bracing and we saw an unusually large number of old gray headed men and women. The cotton country—not merely where cotton may easily be grown, but where they are actually growing

it—begins twenty or thirty miles below the cataracts, and extends up to the lake, and probably far beyond, both on the plains and in the highlands; the foreign cotton growing at the lake and in different places for thirty miles below, and also again below the cataracts, while the native is cultivated throughout the whole extent of the country. The people live in villages, and are pretty numerous; they seem to be an industrious race. Iron is dug out of the hills, and each village has one or two smelting houses. From their native iron, they manufacture hoes, axes, spears, arrow-heads, knives, and numerous ornaments. Nearly all their own clothing they prepare themselves; it consists either of the bark of trees, skins of goats—for there are few or no wild animals in the highlands, or in the well peopled plains—and native cloth; and they are also great cultivators of the soil; men, women and children are often seen at work in the field. This seems really a fine country for benevolent enterprise—healthy highlands and materials for commerce and water communication, with but a single exception. Let a market be opened, or an agency appointed for the purchase of their cotton, &c., and they will soon increase the amount raised to a large extent, as it does not require the severe toil which it does in the United States, and there are no frosts to kill it. They are very anxious to trade. At the villages we could hear the women pounding corn all night, to have meal to sell before we left. The people of one village which we passed, without stopping, followed us, endeavoring to induce us to remain all night with them. As a last argument they cried after us: "Are we to have it said that white people passed through our country, and we did not see them?" We noticed extensive tracts of land on the plains, where salt exudes from the soil. These would probably be found well adapted for Sea Island, as the foreign cotton becomes longer in the staple on these lands.

I enclose specimens of the two kinds of cotton picked in different parts on the plains and in the highlands. The cotton seed we brought out was nearly all killed during the voyage. Please present my kind regards to Mrs. C., and believe me to remain sincerely yours,

CHARLES LIVINGSTONE.

MISSIONARY ZEAL AND LIBERALITY OF CONVERTED HEATHEN.—Few Christians have been more liberal than the converted negroes of the West Indies. As soon as they ceased to be slaves, and were able to get payment for their labor, like the Macedonian believers in Paul's days, "they abounded in the riches of their liberality." The questions with many of them seemed to be—not *how little must I give* to the good cause, but, *how much can I?* Some of them appear as if they felt they could never do enough for that great and gra-

cious Saviour to whom they owed their freedom, both from the slavery of man and the dominion of sin. And next to gratitude to Christ was the love they felt to his servants, and their thankfulness to them for their labors. Some time since the Rev. J. Roome, of Berbice, was laid aside by a dangerous attack of fever. As his people loved their teacher, and valued his teaching, they were filled with fears for his safety, and prayer was made unto God for him continually. That prayer was heard. And when he recovered they resolved to present a thank offering to God; "and, to my astonishment," writes Mr. Roome, "the amount subscribed by them for this purpose was about two hundred and twenty pounds! It was," he adds, "with thrilling interest I watched them of their own accord, from the child of a year old to the man of hoary hairs, pressing forward to place upon the altar of the sanctuary a 'thank-offering' to God for his goodness to their minister. One dear man called out, and said, in the peculiar manner of the people, 'I value you, sir, at *thirty guilders*;' (nearly two pounds,) and several followed his example. Others, according to their ability, seemed delighted to cast their gifts into the treasury of God on this deeply interesting occasion. I think it right to state that I distinctly told them that whatever they gave would go toward paying for the new chapel. When I informed them of my intention to do so, they said in reply, 'If minister were sick we would give him the last *bit* (a small coin) we have with all our hearts.'"

When the chapel was finished, sermons were preached at the opening of it, and seldom, even in our own rich country, have such collections been made as that made by these poor negroes. It was no less a sum than four hundred pounds; and besides this they gave, during the same year, to the cause of God, nearly fourteen hundred pounds more, making together eighteen hundred pounds. How plain it is that these converted Africans had not only learned the command, "Freely ye have received, freely give," but had also remembered the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

But this liberal spirit was not confined to a single congregation. Another, in the same colony, gave during that year eight hundred pounds; and a third the large sum of two thousand pounds; and a fourth, not so large nor so well able to give, raised three hundred and fifty pounds in five months; and one evening when the missionary had been preaching to them, the

deacons followed him into his house, and, after standing a few minutes, one of them, in the name of the Church and congregation, begged him to accept a bag of money which he held in his hand as a small token of their love. That bag contained between sixty and seventy pounds. The good deacons had much to say, but the missionary could not answer them. His heart was too full, and tears told how much he felt their kindness. With such facts, we shall not be surprised to hear the missionary say, "Almost half the congregation are holy and consistent Church members, and others are pressing into the kingdom. All glory be to God's most holy name, all, honor to the Lamb that was slain!"

Another negro, both old and poor, who had been raised up from a sick bed, and whose heart overflowed with thankfulness to God for his recovery, came one week evening service to a chapel at an out-station in Berbice, and as soon as the sermon was ended, and just as the last hymn was about to be read, he stepped up toward the pulpit, and said to the missionary that he wished to say a few words to his brothers and sisters. The missionary said he might do so, and then inquired what he wished to say. "I want," said he, very earnestly, "to tell God 'Thank you' with this," taking something wrapped in paper out of his pocket, and laying it down upon the pulpit stairs. He then went on to say that before he was sick he planted some yams and other provisions; but, as the season had been very dry, he was afraid that there would be no crop. As soon as he was able he went to the piece of ground, and was delighted to find out his mistake; and as Providence had been so kind to him, he wanted "to tell God 'Thank you!'" with ten dollars, the sum which he had got for his provisions above what he expected.

But these large-hearted Africans do not show their liberality merely now and then in gifts and donations. Most of them are regular subscribers to the cause of Christ, and, considering how poor they often are, and how hard they must work for their living, the sums they sometimes give are very wonderful. One field laborer, for instance, subscribed three shillings and sixpence a week, and as he had to support a wife and nine children, the missionary to whom he brought his offering told him that he thought he was giving more than he could afford. The good man seemed surprised that his minister should think so, and at once said, "No! I only give sixpence a week for myself, sixpence for my wife, sixpence for my eldest boy, and

threepence a week for all the rest of them."

And to show how these Christian parents desire to lead their children to love and help the cause to which they themselves owe so much, another instance may be given. At the close of the service one Sabbath morning, after which a collection was to be made at the chapel door, a negro was seen going down the aisle with a little babe in her arms, and as she drew near the door, she took a piece of silver out of her pocket, and, opening the finger and thumb of her babe, she put it between them, and held the little hand in her own until she came to the door. She then moved the infant's hand over the plate, opened the finger and thumb to let the money drop, and with a smile of satisfaction she nodded to the deacon, and said: "Ah, massa, me love to bring him up to it!"

Surely with such sacrifices God is well pleased.—*Juvenile Missionary Magazine.*

The Revival in Bolton, England.

From the Bolton Chronicle.

The special revival services are still continued in the Temperance Hall, and the interest is manifestly on the increase. The attendance night after night, is on the average, no less than 1,200 to 1,400, while the hall is never large enough for the accommodation of the multitudes who wish to be present at the Sunday evening service. Time after time hundreds have been turned from the doors unable to enter the building at all. The ante-rooms, passages, and every standing place within reach of the preacher's voice, have been occupied by anxious hearers of the word of salvation; and the breathless attention, the murmured prayers and response, and the falling tear, have shown not less the Rev. C. G. Finney's power over his audience than their earnest sympathy with his message. These services have now been held for two moths, having commenced in Duke's Alley Chapel in December last; and the fact that they are sustained with such interest must be held to be conclusive evidence of their character. Audiences such as those assembling in our Temperance Hall are not usually found, night after night, and week after week, attending religious services. The Rev. C. G. Finney, by whom those services are conducted, is the Theological Professor of the Oberlin College, Ohio, U. S. . . . His style of address is singularly direct. There is a total absence of display, and a complete forgetfulness, on most occasions at least, of the graces of elocution. . . .

The effects of these services, it need hardly be said, cannot be at once ascertained. It is cheering, however, to know that in many instances they have produced the

most pleasing results both in individual cases and on whole families. Upwards of 400 persons have applied for advice or instruction in reference to the beginning of a better life in a single week. Probably not less than 2,000 persons have been awakened to the claims of God and religion; and of these large numbers have given up their evil course of life. We know of many instances in which it has been said by persons intimately acquainted with those who have been impressed — "I scarcely knew him again, he is so changed." In one instance a father said this of his own son; and similar testimony is given in reference to whole families.

Mrs. Finney's meetings for ladies have been held in the Temperance Hall four times a week, at three o'clock in the afternoon; at six o'clock in the Methodist New Connexion schoolroom; and on Saturday evening in Duke's Alley schoolroom. The attendance has been from four to seven hundred on each occasion in the hall. On Thursday afternoons her addresses have been mainly directed to mothers, and on Friday afternoons to young ladies, on their personal and relative duties. It cannot be denied that what has been heard in England of "woman's rights," and their advocates on the other side of the Atlantic, has created a prejudice against this particular form of usefulness here. No one, however, who has attended Mrs. Finney's meetings could for a moment identify her or her proceedings with those eccentric exhibitions to which we have referred. A Christian lady, of gentle demeanor and winning address, meets those whom she rejoices to call her sisters, whatever their rank or station in life, and after bending at the footstool of the Divine mercy, and pouring out her heart in prayer for them, speaks with them of their common duties to husband, children, and home; of their common joys, their common sorrows; their common interest in the sympathy of the Divine Redeemer, the influence of the Gospel upon their position and prospects and the claims of the Saviour upon their reverential love and service. Nothing could be conceived of as more seemly or appropriate; and we are informed on unquestionable authority that the result of those meetings have been of the happiest character, both as it respects individuals and families.

There is one extraordinary evidence of the power which has accompanied some of the services, and to this we have more than once referred. We allude to the hundreds—indeed, it is believed thousands—of pounds which have been restored to parties from whom they had been wrongfully obtained or withheld, since the delivery of Mr. Finney's sermon on "Restitution." It requires more than ordinary moral courage for a man to step voluntarily forward and confess himself to have broken no less a commandment than the eighth; and yet, in all honor be it

said, scores of such cases have come under the direct and personal knowledge of the gentlemen connected with the services, and restorations, in sums varying in amount from mere trifles to no less than £300 at once, attest the genuineness of the good impressions which have been produced, and silence the cavillings of those who have been accustomed to regard and speak of the movement itself as one of mere evaporative excitement. Another significant feature we must not omit to notice, and that is the union of Christians of every denomination in it. Episcopalians and nonconformists, belonging to every branch of the evangelical church, meet on common ground, and blend together their sympathies, prayers, and efforts on behalf of the moral and spiritual elevation of their fellow townsmen.

Church Anti-Slavery Society at Pittsburgh.

At a large public meeting in Pittsburgh, Pa., on the 1st of Feb., the following resolutions were unanimously adopted, having been proposed by the Rev. Henry T. Cheever, Secretary of the Church Anti-Slavery Society:—

Whereas, Thirteen Christian families, being the associates and co-laborers of the Rev. Messrs. Fee and Rogers, missionaries of the American Missionary Association in Madison County, Ky., and numbering in all thirty-eight or forty persons, have been forcibly expelled from their homes in Berea, and have been compelled to quit the State, not for any offense charged upon them, but only because, in the language of the Committee of Kentuckians that expelled them, "their principles could not be tolerated in Kentucky;"

And Whereas, The Rev. Messrs. Candee and Kendrick, and Mr. Robert Jones, missionaries of the American Missionary Association in Laurel County, Ky., were recently, when preaching in that county, seized, shaven, and covered with tar, because they were known to be in principle opposed to Slavery;

And whereas, The Rev. Daniel Worth a devoted Wesleyan Methodist minister of the Gospel, and missionary of the American Missionary Association in North Carolina, has been thrown into prison at Greensborough, and placed under bonds of \$15,000, for the alleged offences of preaching sentiments hostile to Slavery, and of circulating an Anti-Slavery book, and is now in danger of his life from the wrath of his persecutors;

And whereas, Deacon Reuben Salisbury, of the Baptist Church in the County of Prince George, Va., and divers other Christian brethren of different religious denominations, in other parts of the South, have been treated with great indignity, and forced to leave with the sacrifice of their property, because they were deemed to be opposed to Slavery: Therefore,

"*Resolved*, 1. That we sympathize deeply with those Christian brethren and their suffering families, and that we see in the outrages to which they are subjected the inborn and ineradicable spirit of Slavery, which will brook no denial of its lawfulness.

"2. That in the wicked persecution which is now carried on against Christian ministers and teachers in the South, we see new reason to reaffirm the judgment expressed by the Church Anti-Slavery Society, at its anniversary meeting in May last, viz: that in the judgment of this Society, American Slavery if not speedily arrested in its usurping and demoralizing course by the deliberate action of American Churches, will paralyze and heathenize the Church of Christ in the Slaveholding States, and will drive its witnessing members 'to caves and dens of the earth,' and over a prostrate and servile Church, it will proceed to the ruin of our national liberties, by an oligarchy of Slaveholding Aristocrats, or by a Military Despotism in the interest of Slavery.

"3. That in the judgment of this meeting, it is the manifest duty of the President of the United States to interpose with authority for the protection of those Christian citizens in the South whose lives, liberties, properties, and persons are violated and themselves banished in open violation of the Bill of Rights guaranteed by the Constitution to all American citizens, and WITHOUT DUE PROCESS OF LAW.

"4. That as a part of the people of the United States, to whom an appeal has been made by ten of the exiles of Kentucky over their own signatures, we respond to their call, and that we will at once proceed, as by them entreated, to do our duty, 'that lost privileges may be secured to them, freedom to the slave, security to the master, and prosperity to all,' and we would recommend that Christian people in all parts of the country do likewise, by public meetings for sympathy and succor to those injured exiles.

"5. That a copy of these resolutions be transmitted to the President of the United States, and to the Governors of Kentucky, Virginia, and North Carolina."

Resolutions on Slavery adopted by the Third Congregational Church, Bangor.

To the Editor of the Maine Evangelist:—

The following resolutions having been adopted by the church, expressive of the sentiments of the church on the subject of slavery, it was voted that a copy be forwarded you for publication:—

Resolved. That the holding of human beings in bondage as slaves, and treating them as property, is contrary to the law of God and the spirit of Christianity.

Resolved, That every person sustaining the legal relation of a master to a slave, who claims that a slave is rightfully his property and uses him as an article of property for his own gain, freely giving his support and consent to the system of American Slavery as good and right, is guilty of conduct incompatible with the religion of Christ, and is not entitled to christian fellowship, nor to recognition as a christian minister.

Resolved, That every person claiming to be a christian minister and not sustaining the legal relation aforesaid, who preaches that human beings may rightfully be held as property, and that the system of American Slavery is justified by the Bible, and ought to be perpetuated and extended as a beneficial system, is not entitled to recognition as a christian minister.

Resolved, That every person, claiming to belong to the christian church, who intentionally gives his influence to sustain the system of American Slavery, furnishes mournful evidence of possessing a spirit not in accordance with the mind of Christ.

M. T. STICKNEY, Scribe.

Bangor, Feb. 22d, 1860.

PAINFUL FACTS.

We quote the following from a private letter, written by a man whose name would be as good authority as any single name in the Methodist Episcopal Church.

"Within about twelve months past a member of the M. E. Church on Sadlersville Circuit, Easton District, in the upper part of Maryland, sold a mother and her three children to a Southern trader for \$1,650, and the transaction received no notice from the Church.

"Another member on the circuit, an ex-member of Congress, sold a woman to a trader; when the latter came after his property, the poor woman shut herself up in the house and cut her throat and died, to escape her coming fate! This woman had a husband, and belonged to the same church as her master. He was unmolested! These facts show the construction practically put upon our discipline less than one hundred miles south of Philadelphia."

Comment is unnecessary. Why cannot such men be dealt with? Because the rule is, "buying and selling men, women and children, with an intention to enslave them," and these men say they had no such intention—the negroes were already enslaved. And because we wish to change the rule and stand right before God and the world, we are fanatics.—*Zion's Herald*.

American Missionary.

NEW-YORK, APRIL, 1860.

Special Notices.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

We ask the friends of Missions, who are also friendly to the American Missionary Association, to look at the aggregate of receipts on the last page. A hint to the wise, &c. *

EXILES FROM KENTUCKY.—The appeal made for pecuniary aid to the Exiles, and for Rev. Daniel Worth, of N. C., and for the furtherance of the cause of righteousness and freedom in Kentucky and North Carolina, has been responded to in the amount of about six hundred dollars. These donations, and whatever in addition may be received, will be acknowledged in a future number. Meantime, we would suggest that money is wanted for the defence of Mr. Worth, who still lies in jail, and expects to be tried about the first of April. *

Expatriation or Enslavement of the Free People of Color.

In our March number, there was "*An Appeal to Christians throughout the world*" from exiled Free People of Color, of Arkansas, under the late atrocious act of its Legislature, which gave that people only the choice between expatriation and Slavery. No one can read it having a spark of humanity, justice or religion, without indignation, in view of such wrongs—such an unmitigated demoniacal outrage. Were this satanic legislation confined to one barbarous State, it would be some relief, but Bills of the same class have been

passed, or are pending, in Tennessee, Louisiana, Missouri, and other Slave States, showing the leaven of malice inherent in Slavery working out in forms more striking to the common view, but no more real, than in its grasp upon its long chattelized millions.

We have rejoiced in the recent protest in Tennessee, by Justice CATRON of the Supreme Court of the United States, against the Bill of that State, and also the opposition in Maryland, and specially in the fact that GOVERNOR STEWART of Missouri has just vetoed the act of its Legislature similar to that of Arkansas. The Northern Press generally rebukes these acts of Slave-holding States.

Just as our paper, is going to press, we find an excellent editorial article on this subject in the *New York Times*, from which we can extract but a very small part. It ascribes these outrages to "an inverted (perverted) christianity," of which we have so many sad manifestations.

THE SOUTH AND FREE NEGROES.

"The Telegraph informs us that Gov. STEWART, of Missouri, has vetoed the bill passed by the Legislature, expelling free negroes from the State under penalty of being reduced to slavery. He has partially saved his State from a deep and a lasting disgrace. Nothing has ever told so sad a tale of the relapse of the Slave States towards barbarism,—of their utter destitution of a high-toned sense of justice and of honor,—as the measures which have been brought forward in their Legislatures, with the support of a portion of their people, for treading down under the heel of remorseless power the small remnants of right left to this unhappy race. No merely savage community would ever dream of such atrocious injustice. The untutored cruelty of the human heart is incapable of acts so shocking to every instinct of nature. Nothing but an inverted Christianity,—a civilization turned backward upon itself,—a cruelty born of logic and trained to a hardy defiance of conscience and of all human feeling, could ever prompt a community to so gross a violation of the plainest principles of justice and of common right. . . .

What must the world think of great and powerful States which are thus deliberately crushing a race guilty only of misfortune,—whose fate seems to be perpetual sorrow,—and who have the strongest possible claim

upon the pity and compassion of men everywhere?"

A NOTE FROM THE TREASURER.

In many towns and villages we have volunteer agents who procure subscribers for our magazine, aid in the circulation of our paper, give information of removals, do what they can to have our missionary intelligence communicated at the monthly concerts, exert themselves to have annual collections taken up for the Association, and in all proper ways endeavor to promote the interests of the cause as conducted by us. Such labors of love are of great service, and these agents are entitled to our best thanks. We wish we had more of them. If we had one in each church the circulation of our publications would be greatly increased, and the receipts of the treasury much augmented.

In some instances, when the ministers, deacons, or influential members of the church are opposed to taking a separate collection for the Association, and will not place its claims on an equal footing with those of other societies, these volunteer agents make collections themselves, by applying to individuals, circulating the publications, &c., with very gratifying success.

Some ministers and churches seem to think it very liberal to allow those who choose to give to our Association, to put a slip of paper into the collection box or plate, indicating the amount they thus give, while the money not thus designated goes to another society; but they are not inclined to reverse the practice by allowing, alternately, the collection to be for the A. M. A., except when otherwise designated by the contributors. It is obvious that, unless this is done, but a small proportion of the collections reach our treasury, as many persons will not be prepared or disposed to write the designation of their contributions upon slips of paper. If in each church we had an intelligent, active and persevering agent, who would put the paper into the hands

of all who will read it, and see that none lie dead in the post office, arrange for an annual collection in the church, or at monthly concerts, or, when this is unattainable, solicit contributions from all the friends of the cause, and in every judicious manner, individually, or by co-operation with others, try to extend the influence of the Association, and add to its funds, the good results would be a sufficient reward and prove highly encouraging to those upon whom the executive duties devolve.

L. T.

RESOLUTIONS ON TOBACCO, &c.

The recent action of the Executive Committee of this Association relative to the use of Tobacco, which we publish below, has not been caused by any use of it among our missionaries, that is known to us, but by the injury which its use inflicts upon society, and upon the health of individuals.

Its injurious effects upon the spiritual condition of ministers who use it, the deleterious influence of that example, especially upon the young, and its general evil tendencies, lead the Committee to regard it as their duty, as far as they can, to protect from it their missions, and those whom they may influence. They are confident that there are good men and true, who religiously abstain from the use of this deleterious substance, who wish to engage in Missionary labors at home or abroad; and they prefer to appropriate the funds submitted to their disposal, in the employment of such men, who will not by indulgence in an evil habit, counteract their own teachings of the duty of consecration of soul and body to God.

The resolution relative to the usage of the Association against the use of intoxicating drinks, needs no comments. Its importance is generally acknowledged.

RESOLUTIONS

WHEREAS, in the judgment of this Executive Committee, the habitual use of Tobacco, either by chewing, smoking or snuffing is a practice in which no person, and especially no Christian minister, should indulge, therefore,

Resolved, That in the exercise of the trust committed to them, this Committee will not appoint as a Missionary, officer or agent of the Association any person who thus uses it.

WHEREAS, in the past history of this Association, the Executive Committee have not commissioned any Missionary known to be in the practice of using intoxicating drinks, therefore,

Resolved, That this Committee will continue to act in accordance with this usage of the Association.

We learn that a large edition of Mr. Theodore Tilton's speech, in reply to Rev. Henry Ward Beecher, on the complicity of the American Board with American Slavery, is nearly all disposed of, and that the demand for it, from various parts of the country, is so great that a new edition has been put to press. Orders addressed to the Anti-Slavery Office, No. 5 Beekman-street, will be attended to. The price is three cents, single copy, in addition to postage one cent each; but when sent by Express, at the usual rate.

HOME MISSIONS.

REVIVALS.

NEW JERSEY.

FROM REV. C. H. A. BULKLEY.

Paterson, March 13, 1860.

God has mercifully visited us with saving power. During the heat of Summer, a course of sermons on Antediluvian life, spiritually unfolded, were listened to by large congregations on the Sabbath evenings. They made strong impressions of truth on some, and prepared the way for other presentations more searching and positive.

Seeing the numbers of young men in this city, my heart was moved to make a special effort in their behalf. Accordingly, with the last quarter I commenced a series of lectures on the parable of the Prodigal Son.

These were listened to, by numbers crowding most unusually into our Sanctuary. Through the whole series, consisting of fourteen lectures, the interest

has been very great, and the results immediately following are apparent.

All through the Fall and Winter, the spiritual life of the Church had been reviving, and an ardent desire for the salvation of souls was manifested. We had held district prayer-meetings in different parts of the city at private residences. In these, prevailing prayer was offered. The conversion of one young man, and the restoration of another who had backslidden, both of whom are now earnest workers, gave a new impetus to our zeal.

At one time early in the Winter, the blessing seemed to be near; but the intervention of the holidays, and the effort to remove our debt, hindered its descent. Meantime our Methodist co-workers were busy and the Spirit of grace was given to them with salvation. The tide then flowed into our hearts and with mutual consent we met night after night to pray and speak for the conversion of souls.

The holy fire was so strong that it swept through the ranks of youth melting their chains of sin. Nearly all the older pupils and some of the teachers in our Sabbath-school have been converted. Lately the work has extended to persons of maturer years, and heads of families now are beginning to bow before the Cross.

The testimony of our members is that never since the formation of this Church has it enjoyed such a full outpouring of the Spirit; never indeed has this city been so widely affected by divine truth as now.

The sacred influences are pervading and triumphing in all the other Evangelical Churches. Not yet has the gracious work declined; nay, there is promise still of a fuller baptism. What encourages this expectation is the fact that, especially with us, many hitherto inactive and desponding Christians, have not only been revived but brought to experience the fullness of Christ. In a young-people's prayer-meeting, one testified that "Christ, having been long worshipped as one far off in the heavens, is now found and daily experienced within, as an ever-present, all-sufficient Redeemer."

A lady once a church-member, having been led astray by an infidel husband, has openly confessed her errors and warned the young against similar delusions. Others, who were supposed to have been ordinarily faithful as Christians, have declared that in the new life which they have at last found, it seems to them as if they had before known nothing of real religion.

We hope that from thirty to forty souls already have trusted in Christ. Our continued prayers and labors are for greater results. This is a crowded city of over 20,000 souls, mostly operatives. Intemperance and other immorality have greatly prevailed here and it will require a mighty sweep of God's Spirit to cleanse out its corruptions. May the windows above and the fountains beneath be opened and a new world emerge from the deeps of divine power!

PENNSYLVANIA.

FROM REV. SAMUEL PORTER.

Bradford, March 1, 1860.

The past quarter has been one of deep interest in our little Church. The great Head of the Church has been pleased to visit this place in mercy, and revive his work. We have enjoyed a precious season of refreshing from the presence of the Lord the past winter. For many years before we have not been favored with so interesting a work of grace. Our former revivals have not been characterized by so deep a feeling and solemn stillness, indicating the presence of the Spirit of God, as the present one. A great moral change has taken place in our village, once noted for wickedness. We cannot report so large a number of conversions as is witnessed in some places, but all the converts appear decided and strong.

We held a series of meetings in the village, with the assistance of Rev. Mr. Henry, of Ellington, for about four weeks, and they were well attended, and solemn. Consociation met at this place, and, after it adjourned, Mr. Henry concluded to remain. A general interest was felt in the

meeting. Almost the whole community were conversing and inquiring upon the subject of religion. The Lord had long and justly passed us by, but now we greatly rejoice in the good accomplished. To our God be all the praise. There are over twenty hopeful conversions, most of them heads of families, though some are youths. Eight family altars have been erected, and we have now quite a strong company of praying ones in our village. O that we might increase until error shall give way to truth, and wickedness fade away forever.

Almost the whole community were conversing and inquiring upon the subject of religion.

I have attended meetings, laboring night and day, nearly all winter, and the Lord has been pleased to grant us some precious fruits. Our meeting-house is about completed, and we expect soon to have it dedicated; that will be a joyful event to us.

Should our railroad be completed this summer, Bradford will be quite a thriving and business place.

I preach three times on the Sabbath, besides attending meetings all the week.

A great interest exists in all the different places where I preach, and I hope other and greater revivals may be witnessed.

MICHIGAN.

FROM REV. J. ANDERSON.

Grand Haven, 31st Jan. 1860.

To-day closes the first first quarter of my labors as your Missionary. My congregations are good, varying from 125 to 175 and *very attentive*. Our village numbers about 1200. There are only two congregations of those who speak the English language, and one of Dutch. Some months ago I commenced a course of Sermons on the evidences of the Being and attributes of God as shown in the natural world, commencing with the vegetable world, then the insect; the feathered; the animal; and lastly man; on the latter subject I delivered two sermons.

Having discussed the *unity of the race*, I took occasion to dwell at length on the natural rights of all men, and the evils of Slavery. * * * These sermons caused quite a stir. On the next Sabbath I took for my theme "*the freedom of the pulpit*," and showed that human bondage presents a grand moral question, as being fairly in collision with Christ's golden rule, and that if it have a political aspect, it was man who gave it that aspect, and of consequence this cannot abrogate the Christian minister's right and duty to pronounce upon it from the pulpit; and that the men who would shut the mouths of ministers on this subject are doing what the despots of Europe are doing; for as an enslaved pulpit ever is found connected with an enslaved people, so a free pulpit and a free people are ever found in harmony.

I am now delivering a course of six sermons to young men, I have delivered three; they have been sought for publication. I had a very large congregation last Sabbath morning.

This village is in a lumbering region. It has been noted as what is emphatically called a *hard place*. You may judge something of it when I tell you that when I came here three years ago, I found from valid statistics, that 40,000 gallons of whiskey were sold annually in the county—that the taxes for prosecutions for crimes through liquor selling, were in seven years, some \$25,000—that in less than two years, beside other felonies, six murders were committed, three of them in the course of 5 months, and all through strong drink. When I came here there was only one English speaking congregation, and 40 would be considered a good attendance. We have now two congregations well attended, and I do not know four people in the village who do not attend church.

Our lumbering interests having declined, I do not know what our church would have done without the aid of your Society, and looking at this people in all their aspects, I do not know where your

assistance was more needed, or where it would be more likely to do good.

Our Sabbath school numbers about 100. We have a Bible class and weekly prayer meeting, and a female prayer meeting. We need the outpouring of the Divine Spirit which may God hasten in His time.

ILLINOIS.

FROM REV. A. T. RANKIN.

Salem, February 6, 1860.

The Lord has graciously poured out his spirit upon our little Church at Collins' Station. He has revived the spirit of true religion in the hearts of his people, and has awakened sinners to a sense of their ruined condition. We had a precious communion season the last Sabbath of January. The Saturday preceding we received six members—two by letter, and four on examination. We could not hold any extra meetings, for want of a convenient and suitable place. I spent several days there previous to the Sabbath, and visited and conversed with the people on the subject of religion. I found that the Spirit had been striving with many, and had led them to inquire what they should do to be saved. I trust that it is the beginning of days which shall make the hearts of God's people glad. One of those who were received on examination, is one who pledged himself to do half the carpenter work on our little church building. Though he has been serious for some months, it was not until he commenced working upon the church that the work in his heart deepened; and then he resolved to live for Christ. His wife also united at the same time. Then they stood up together, and presented their child to be baptized. Two young men were also baptized. It was a solemn meeting. Our people seem to be revived again; God has tried their faith, but he has never forsaken them. That was the first communion season, and the first opportunity given to any to connect themselves with the Church since its organiza-

tion. May the Lord carry on the good work he has begun.

FROM REV. H. H. HINMAN.

Sunbury, Pontiac P. O., March 1, 1860.

The last quarter has been one of many trials, but yet not without some evidence that good has been accomplished.

As a result of the revival in Esmen, partly reported at the close of the last quarter, two persons were received into the Church, and two others, who have not yet united, are expected to do so at our next communion. * * * *

Something has been accomplished in the promotion of radical anti-slavery principles. An interesting discussion—continuing through several evenings—upon Slavery, as a moral and social question, was held in Pontiac during the fore part of the winter, in which I participated. A learned and talented minister, who had previously been very popular in Pontiac, undertook to defend American Slavery as a divine institution; but he has not since ventured to look a Pontiac audience in the face. He has, however, recently published a series of articles in the Democratic county paper, in which he defends the slave codes of the South, as having their warrant in the Mosaic code, and as in accordance with the teachings of the Apostles. To these articles I am now engaged in replying, through the same paper. The same man, too, years ago, published a similar series in the Republican papers, to which I at that time replied.

An important anti-slavery discussion is also in progress in Sunbury; has continued through several evenings, and elicits much interest.

The preaching of a radical and uncompromising Gospel is certainly not popular here; nor can any one be a *faithful* minister of such a Gospel who does not "count all things but loss for the excellency of the knowledge of Jesus Christ our Lord"

WISCONSIN.

FROM REV. P. C. PETTIBONE.

Burlington, March 7, '60.

Such was the presence of God's work upon my hands on the first inst., when my report was due, that it was impossible for me to make a detailed report. Now, I am only able to tell you what I have been doing the past quarter. I am in the midst of inquiring sinners, and some mercy drops are falling.

During the quarter, I have spent several weeks in Waterford and Rochester, (two villages), the one 5 miles, the other 7 miles from Burlington, in the same direction.

These places were notorious for their wickedness, but a change has taken place for the better, especially in Waterford. During the meetings there were over 100 inquirers, probably from 50 to 75 hopeful conversions. The Cong'l churches in this place and in Rochester were very feeble previous to the revival, having only 12 members each; they will now be greatly strengthened by additions to their number.

When sent for to assist the Pastor of those churches, I did not think of laboring there over a week, but such was the increased manifestation of the power God, from day to day, in the conversion of leading wicked men, and such was the interest, that sinners, converts, and the churches and Pastor, *all importuned* me to remain. My own church gave their consent to the request, and God has blessed them by so doing.

Burlington.

I am now preaching three evenings a week. During the week, a few have, to all human appearance, come out decidedly on the Lord's side. I am busy day and night in the work before me.

We are hoping to see many turn to God. Since my last report, we have lost 16 members of our church by removal. They were valuable members; "the hard times" have driven them to other portions of the

country. We feel that our loss pecuniarily and spiritually, is great, but God may now replace the number, by the conversion of sinners.

KANSAS.

FROM REV. S. L. ADAIR.

Osawatomie, Feb. 13, '60.

Since the year commenced, there has been an increase both in numbers and interest in our Gale School, at Osawatomie; and in religious interest at Mt. Gilead, and at the preaching place on the Potawatomie there are a few inquirers. One was added to the Church at Mt. Gilead, at our communion on the first Sabbath in this month. Union prayer-meetings have been crowded, and very interesting of late. But the enemy of souls seems also to be waking up, to divert the minds of the young people. Hence, balls, parties, dancing, and a variety of diversion calculated to drive away serious thought.

RESULT OF BAD COMPANY.

Week before last, a young man who owns a farm in this township, went some 35 miles south from here, stole a horse—was arrested, —taken from the officers who had him in charge, by a mob, and hung. This young man had been esteemed by most, if not all, as an honest young man. He worked for me one month last Summer, attended meeting, seemed to take an interest in family worship, and was very kind to the sick in the neighborhood. From my conversations with him, I had hoped that he would become a Christian. But in an evil hour he was drawn into bad company, and to his end!

FROM REV. J. H. BYRD.

Atchison, Feb. 18, 1860.

I preach each Sabbath, in this town, and also in Sumner. In the latter place our congregations have very much increased. In this town, churches have multiplied beyond the increase of the population, and many of the congregations are very much diminished.

It will interest you to learn how our community, consisting of three or four thousand people, is divided. We have the following churches among us, viz: Me-

thodist, Congregationalist, Baptist, Old School Presbyterians, Episcopal, Cumberland Presbyterians, Associate Presbyterians, Methodist South, and Roman Catholic. These all have ministers, and the Baptists and Roman Catholics have several. Our church is the most decidedly anti-slavery, though it should be stated that the Methodists receive colored children into the Sabbath School, and the members are friends of freedom.

The membership of our church is gradually increasing, and I think it will become a strong and self-sustaining church before long. The town is prosperous, and Christian people are gathering in here; and I trust that the Lord will pour out upon us the gracious influence of the Spirit, and that we shall see souls gathered into the church from the world.

Free colored people are coming from the slave States to this Territory, to find rest for the soles of their feet. Several families reside in this town. They are a very sober and industrious people. I think they will never be excluded or molested here; but at present they will be obliged to sustain separate schools in most places.

A very general excitement prevails in regard to gold-seeking at Pike's Peak. People are coming by stage in six or seven days from the Diggings. By the time this letter reaches you, our town will be connected, by railroad, with the Atlantic cities; and it is supposed that this will render this place a prominent point of departure for the mines. It is twelve miles farther west than any important place in Kansas or Missouri, located on the river. This is considered an advantage. But how much greater the blessing would be, if our people could be brought near to the Kingdom of Heaven.

MISSOURI.

FROM REV. STEPHEN BLANCHARD.

Oregon, Holt Co. March, 1860.

The past quarter I have had appointments here, three Sabbaths out of four, and

in Forrest City once a month. The remainder of my time has been occupied in preaching in the country. I have usually spoken three times on the Sabbath, and had appointments during the week. My congregations have, as a general thing, been much larger in the country than in the places named above, for the reason doubtless that there is there less slave capital, and the people are not so much prejudiced against me.

Many, especially those from Southern States, have been taught to believe that the Bible sustains Slavery, "the vilest oppression that ever saw the sun," hence the importance of preaching a Gospel, opposed to Slavery, intemperance and war; *opposed to all sin.*

In some places mob violence has been threatened, and I am sorry to say that some ministers have countenanced treating those who may differ with them on the subject of Slavery with a coat of tar and feathers, but as yet no violence has been shown, and my congregations have been peaceable and quiet.

Slaves are fast passing away from these northern counties and are being carried South, (where their condition will probably be worse than here); it will be but a few years as I believe, before this soil, now worked more or less by slaves, will be tilled by freemen.

But a few days ago a slaveholder said in my presence he would buy no more slaves for they were not now safe property.

I see by the Public Press of this town that there are now published in this State *nine* "black Republican" papers and they are exerting their influence upon the public mind. One of these is published in St. Joseph, about thirty miles from this, and is doing a good work in opening the eyes of the people. They are at times startled at the truths it reveals.

I am told that north-west of this, in Atchison county, a promising field of missionary labor is opened; can not some one soon be sent to occupy it.

In Holt, Atchison and Nadaway counties, I think much could be done by a colporter, though some parts of these counties are thinly settled, but there ignorance most abounds.

I have circulated some Anti-slavery and religious papers among the people and they have been, so far as I know, received with pleasure.

KENTUCKY.

FROM REV. GEO. CANDEE.

McKee, Jackson Co., March 1, 1860.

You wished me to state what is the present condition of things in Jackson, and surrounding counties.

I can say, with great gratification, that there is a very rapidly growing opposition to Slavery and mobs in this county. Many are becoming friendly to us who have been the most opposed. Some call on us, and talk against mob outrages, of their own accord, who, only a few months ago, would have rejoiced to see us removed by violence.

On public court-days there is no topic of so general conversation as that of Slavery. Never since we were tarred, or the Madison friends were exiled, have I heard of any one expressing his approbation of those outrages in this county. If any one holds such sentiments, he is afraid to give them utterance. It seems to be given up on all hands, that the Madison mob will not venture to regulate Jackson County affairs. Some think they will try to use money to buy up my friends, and hire my enemies here to remove us. If they pay out their money in this direction, it will only be to learn a lesson.

A man who has been so pro-slavery in past times, that, though living within meeting distance of a place where I preached for a year, he had never heard me preach there, staid at our house one night last week, and said he staid not long since with a man near where we were tarred in Laurel County, who told him that if I were to preach there again, I could not be mobbed.

This man lives five miles nearer to the seat of the mobs than where we had our appointment. Some of the leaders of the mob are quarreling with each other, on the ground of being charged with more conspicuous action in the matter than they are willing to confess. The principal rowdy of the day is afraid to talk of his actions in any part of the county, excepting his own private quarters. I am looking for a call to go into the same neighborhood where we were tarred, to preach again. Our friends in this county are anxious to hear me preach Abolitionism in all places where I can. Many are now anxious to hear the whole story.

Pray for us.

For the American Missionary.

Cincinnati O. March 16, '60.

Enclosed you will find some lines addressed to myself and wife. They express the feelings of one among many, whom we have been compelled to leave in the land of oppression. Gathering together such spirits is not labor in vain. Ministers and teachers may be driven out but the tongues of such sisters will not be palsied. The leaven of righteousness will still work.

J. G. FEE.

DEAR BROTHER AND SISTER FEE.—It is with much pleasure that I drop you a few lines. This has been a blessed Sabbath day to my soul; though we have given the parting hand to brothers and sisters whom we dearly love, yet God has been in our midst. This text has buoyed me up, "All things work together for good to them that love God." Good has been done already. The violence of the mob has made some sympathize with us, who never had taken any part with us before. They have not come out in plain language, yet they have nearly so. I feel very sure that good will result from this. I feel like standing up and pleading for Christ and for the poor and oppressed, not only the white man, but for all who are made in God's image.

I have seen many trying times, as you both know, but my eyes have never before seen such a sight as this. Sixty-three law-

less men riding up to men's houses and warning them to be gone in ten days or suffer the penalty? and for what? For no other crime but standing up and preaching the truth as it is on record. These lawless men themselves feel the power of this truth, and wish to crush it out, but truth is mighty and will prevail. I do not know, brother and sister, that I may ever see you again, but I feel like standing the test if hanged on a tree, or burned at the stake. I can stay here and endure many trials and privations for Christ's sake and his poor. Labor has not been spent here in vain, I think the good will be seen many days hence.

And now, dear friends I ask your prayers to Heaven for my family and all around Berea. If we meet no more on earth, I hope to meet you in Heaven.

Berea K'y, Dec. 25, '59.

M. A. W.

NORTH CAROLINA.

LETTER FROM MR. WORTH.

The friend to whom this letter is addressed, gives us the liberty of publishing it in the "American Missionary." It was not written for publication, but we hope it may be extensively read, that the character of this dear brother may be known.

Woe to the land where such men are made prisoners and exiles.

In Prison, Greenborough, N. C., }
February 29, 1860. }

DEAR BROTHER:—You are a man I never saw, and yet we are familiarly acquainted; to whom I never spoke, and yet I have conversed with you for hours; separated by leagues of intervening land and water, yet present together; two separate and distinctly organized bodies, and yet but one spirit! These may be paradoxical assertions to some, but not to you. How art thou, my brother? "Is thine heart right as my heart is with thy heart? If it be, give me thine hand."

As to me, I am joyful amidst my tribulations, though still "grinding in the prison house." O, how rich and precious are the promises of God! How abounding! I find two where I used to see but

one. And how adapted to my case, my poverty, my necessity. My soul is deeply humbled within me. O what a stoop of mercy was that which descended from Heaven, to pluck such a brand from the burning.

Long my imprisoned spirit lay
Fast bound in sin and nature's night;
Thine eye diffused a quickning ray,
I woke, the dungeon flamed with light!

I have often sung, but never till now
with such a blessed experience,

"Prisons would palaces prove,
If Jesus would dwell with me there."

Is not the fullness of this blessing an answer to the many ten thousand prayers constantly going up to God in my behalf? Let them continue to ascend. Formerly Peter was kept in prison; but "prayer was made without ceasing of the Church unto God for him." So let it be in the case of your unworthy brother. God will send down his angel. In the mean time, let epistles of charity, brimful of love and consolation, be showered upon me from all the dear brethren and sisters in every quarter. Some have already come to hand; among them, yours, dear brother, which was most acceptable. Some of these writers are called Quakers, Congregationalists, Baptists, Presbyterians, Wesleyans; but I care little for these names. All I want to know is, are they grafted into the Living Vine?

Will you tell the dear brother who ministers in the Church of the Puritans, that I would like to have an epistle from him. If I rightly recollect, he was once cast into prison for "standing up for Jesus," and saying, "Woe to him that putteth the bottle to his neighbor's lips."

Farewell, dear Brother, we are soon to meet.

Your Brother in bonds,
DANIEL WORTH.

Church Anti-Slavery Society at Philadelphia.

A meeting for the formation of a Church Anti-slavery society, was held in Philadelphia, March 7. Addresses were made by Rev. Henry T. Cheever, and Prof. C.D. Cleveland. The latter gentleman was

chosen president of the new Society.

A series of resolutions was passed in relation to the Legislative acts of Louisiana and Arkansas, expatriating or reducing to slavery the free colored persons of those States, affirming the duty of the American churches, and the ministry, to make solemn pronouncement against such acts of wickedness, and to inquire:

"What shall we *do* to regain the power we have lost over the popular will and legislation? and how shall we rectify and Christianize the current sentiment of the country that it shall spurn with indignant aversion the pro-slavery procedures in Church and State that mark our times."

We give the last resolution in full.

Resolved, That as a number of colored exiles of Arkansas have addressed an eloquent appeal "to Christians throughout the world," and as they appeal especially to Christian Ministers, "to lay before their congregations the injustice done to them, and the wickedness of a system that tramples on the feeble, and crushes out the rights of the helpless: and to the Church of Christ among all nations, kindreds, tongues, and people, to *protest* against the inhumanity that has driven us out from our homes and our kindred;" Therefore, we, a portion of the Christian people of Philadelphia, of all denominations, do take this occasion to express our Christian sympathy with those deeply injured exiles, and our own painful mortification, as American Christians, that the moral sense in any part of our land should have sunk so low that acts of legislation thus grossly contrary to National Justice, to Revealed Religion, and to Common Humanity, can be countenanced by the people.

PERSEVERANCE ILLUSTRATED. — Rev. Mr. Scott, a Baptist minister, in addressing the Wesleyan Missionary Society at its late anniversary in London, related the following incident:

"In Scotland I was attending a missionary meeting, and you know in Scotland it is the fashion to give money at the door coming in or going out. Going away from the meeting, a poor servant came and she dropped in a sovereign. The deacon standing there said, 'I am sure you can't afford to give that.' Oh! yes, I can.' 'You will have to go without clothes.' 'O! no, I shan't.' 'Do take it back,' he said. She replied, 'I must give it.' The deacon then said, 'Take it home to-night, and if after thinking of it during the night you choose

to give it, you can send it. The next morning, I sat at breakfast, and there was a little note came, and it contained two sovereigns. —The good deacon said, 'You won't take it?' —'I said, of course I shall, for if I send it back, she will send four next time.'

Children's Department.

Happy Death of a Native African.

The following account of the triumphant death of a young African woman, at Sierra Leone, we take from the Wesleyan Notices, (England).

On Monday evening the 7th of March, Miss Wilkinson was conveyed home in a hammock, very ill, from Campbell-Town, many miles distant from this place. . . . No sooner was she brought to the gate of her mother's cottage, than she anxiously enquired for her. Upon hearing her trembling mother's voice, she said "My dear mother I hope you will look to God for grace at this time of need, and in your prayers always say, 'The Lord gave, and the Lord hath taken away: blessed be the name of the Lord!'" Her widowed mother, who was verily a daughter of many sorrows and bereavements, and for many long years had been subject to complicated disorders, (and who, by the wise arrangements of Providence, quickly followed her daughter to the grave, and greeted her once lost beloved in the regions of immortal bliss,) heartily responded "Amen" to her daughter's address. . . . Having thanked the men who brought her, she said to one of them with peculiar earnestness, "Brother, this is the last time in which I am speaking to you about your soul. . . . I beseech you to turn now and repent of your sin, and seek forgiveness through Christ, and you may obtain mercy. . . . At bed-time her mother asked her the state of her soul, and she answered, "My mother, do you think I doubt that Jesus died for me? O, no, no."—"I know the pains of life will soon be o'er, and I shall rest in the arms of my Lord."

On Tuesday morning I visited her for the first time. She expressed her joy to see me.

. . . I spoke to her concerning her soul, prayed with her, and returned home. The same morning she was also visited by Mr. James Gregory, our Assistant Schoolmaster.

. . . To his inquiry she answered, "Yes,

Sir, Jesus died for me!" and soon afterwards, "Glory be to God! Christ is mine, and I am His!" In the evening, as she observed her mother in tears, she said, "Why do you feel so sorry, ma'am? Do you know what the Lord will do? I believe He will shortly do me good!" Then looking on her hands, her breast, her feet, she shouted, "Tempting body, farewell; you cannot follow me."

Next morning I visited her once more, and found her worse. Mr. Gregory called on her, and when he asked her whether she was fully convinced of her sins, she answered, "Yes; but they are all pardoned. I am washed in the blood of the Lamb."

Friday morning, March 11th, was the last time I saw this precious saint on earth. Her sun was rapidly going down. I prayed with her, and left her in the hand of the wise Disposer of all events. One circumstance I cannot fail to mention is, that throughout the prayers offered for her, she used to respond "Amen! Amen!" and when we prayed for a happy exit, if it were the will of God thus to terminate her afflictions, she always added, "Do Lord!" The same day she spoke to our Assistant Schoolmaster the following words in a low whisper: "My Saviour sends for me." "Are you ready to go?" "Yes," she replied.

In the evening of the following day, she said to her mother, "My dear mother, I desire to declare the goodness of God toward my soul, only I am afraid you cannot hear; but I pray God to comfort you after I am gone." Then she sank back and became silent, breathing as one sleeping? whereupon her mother called her, and she answered. "Are you sleeping?" "No, Ma'am, I am watching for the Master's coming." "Are you ready for his coming?" inquired a friend who constantly attended her dying friend to the last. To her Sally replied, "Yes,—home, sweet home?" "Which home?" asked the same individual. "The glorious home. Don't you know that heaven is the Christian's home—the believer's resting-place?" . . .

On Sunday morning she appeared better than ever; and she even conversed during the day with more apparent ease than she had ever done since her attack. When one, observing this, remarked that she would

become gradually better in the course of that week, she, smiling, answered, "Yes, on Monday morning I shall be in perfect health," manifestly alluding to her happy departure. In the afternoon she addressed a friend who was then present, "Pray to God all the days of your life. God is good to serve. Serve Him—serve Him with all your heart." In the evening she was seized with a violent convulsion, and being asked the cause, she replied, "I am wrestling with the last enemy; but my Saviour hides my soul under the shadow of His wings: I am safe. Glory—eternal glory be unto Him that sitteth upon the throne—to the Lamb for ever!" At intervals of rest and quietness, she was heard repeating more than twice the hymn beginning,—

"Rock of ages, cleft for me,
Let me hide myself in Thee."

At midnight she cried aloud, "The door is open—it is open—it is open!" Raising her right hand, as if calling me at a distance, she added, "Come, come just now." She was soon seized with a painful asthma, and she suffered greatly from difficulty of breathing. Occasionally, however, she was able to say, "Lord have mercy upon thine own daughter. I am thine. Come quickly!" A few hours after, her distressed mother begged to interrupt her with a few inquiries. This she allowed. "Are you ready for that happy home?" "O yes, mother, Christ is ready—heaven is ready—I am ready—happy—peace. Do you not see the strangers that surround me?" "No, my daughter." Smiling, she said, "Yes, you cannot see them; they are here, Mr. Decker, my Preacher, too: all are ready for me; ready to lead me to the golden city—to the new Jerusalem. O pray, mother! God help you, and comfort you." Now and then she was heard to repeat,—

"Labour is rest, and pain is sweet,
If thou, my God, art here."

Her last words on Monday were: "The hour is at hand—it is come. The door is open. Glory—glory—glory be to God most high." Having said these words, she quietly and meekly resigned "this fleeting breath," and her happy spirit

"Clapp'd her glad wings and tower'd away
And mingled with the blaze of day."

APPEAL FOR THE HEATHEN.

O *pity* the Heathen,
Who never have known
Our God, though His glories
Before them are shown.
While His bountiful hand
Has scattered around
Rich blessings, wherever
His creatures are found.

O *pray* for the Heathen,
In far distant lands,
Who worship dumb idols,
The work of men's hands,
Who bow down before them'
As though they could save
From dangers and sorrows,
From death and the grave.

O *send* to the Heathen,
The life-giving Word,
That speaks of salvation
Through Jesus our Lord.
O *tell* to the Heathen
How he came from above,
With tidings of mercy,
Of peace, and of love.

O *give, pray and labour*,
For those millions afar,
That they soon may be brought
Him to love and adore.
And, whilst praying for them,
Breathe also the prayer,
Lord, teach us to know Thee,
To love and to fear.

Juv. Miss. Magazine.

Cheever on Slavery.

Dr. Cheever's new work is published. The title is "The Guilt of Slavery and the Crime of Slaveholders, demonstrated from the Hebrew and Greek Scriptures" pp. 472 12mo., handsomely printed and bound: Price 1.25. John P. Jewett & Co. Boston, or Phinney, Blakeman & Mason 61 Walker Street, New York. When sent by mail, the postage will be 21 cents.

LETTERS TO THE TREASURER.

From the State of Connecticut.

Having lately received some favors rather unexpectedly, I do not know how I can invest a portion of them so profitably and satisfactorily in any other way, as in having them expended by your Society, in sending a whole Gospel to the destitute. I enclose herein \$100, hoping it may accomplish a mission of love to suffering, benighted and outraged humanity.

What a horrible position the N. Y. American Tract Society have got into, when the shackles of the slave-drivers will not permit them to raise their voice against even the African slave trade; so long outlawed by all evangelical Christians!

When men through fear of offending sinners, leave truth and righteousness, to follow timid expediency, there is no depth of inconsistency, absurdity, and folly—not to say iniquity—into which they are not almost sure to fall.

It is sad indeed, that a Society which once stood in such high esteem with the Christian world, should become the cat's paw to cotton merchants and negro drivers!

From the State of New York.

The Lord having entrusted me with a little more money than I need for present use, I thought I could not do better than send it to the A. M. A., and let them spend it in spreading a pure and free Gospel. If God loves a cheerful giver, then I am conscious I have His favor. O, what a delightful privilege to be the almoner of God's bounty, and to be employed by him in doing good, thereby causing thanksgiving to His name. This is worth living for.

If all who profess to be the followers of Christ prized the privilege as they should, your treasury would never lack. It would soon overflow, and you would have the means in abundance to spread the knowledge of the Lord till it should fill the earth.

From a Minister in the State of Wisconsin.

May the Lord direct and prosper the American Missionary Association in the great and good work of preaching a full Gospel for the benefit of poor slaves, and more unhappy slaveholders, till every shackle shall fall, and every one stand up in that noble manhood wherewith the Gospel makes free in Christ Jesus. The Lord hasten this in his own good time.

RECEIPTS

From February 1 to February 29, inclusive.

MAINE.

Alfred. Samuel C. Adams	1 50
Bangor. John Conant, by James Allen	2 00
Bath. Charles Russell, by Rev. E. Whittlesey,	5 00
Brooks. Mrs. M. Davis,	5 00
Brown's Corner. Josiah Fairfield 1.50 and 50c for Mag., by Wilder & Co.	2 00
Machias. W. A. Croker	10 00
Mercer. Mrs. Susan Crosswell, by Rev. J. Forbush	1 00
Plymouth. Dea. E. L. and I. B. 50c ea. for Mag. by O. Howe,	1 00
Portland. "A Friend of Missions"	100 00
Saco. Estate of Mrs. C. F. F. Goodale, by S. G. Henry interest	37 51
So. Bridgeton. "A Friend" by Rev. S. G. Norcross	5 00
Woolwich. Lemuel Trott for Mendi M.	2 00

NEW HAMPSHIRE.

Bristol. "A Friend" 5, Mon. Con. Coll. by Calvin Cass 4,	9 00
Fitzwilliam. Individuals 7, P. W. and Dea. R. B. P. 50c ea. for Mag., by D. Whitemore,	8 00
Rindge. Mrs. Joshua Conners 2, James Rumsdell 1.50, Mrs. M. Wellington 1, B. S. and J. A. 25c ea., R. Ramsdell, by Wilder & Co. 3, Mrs. S. W. Rice 1, by A. H. Lewis	9 00

VERMONT.

Brookfield. Samuel Bates 4.50, U. A. Clark 2, J. S. Perham 1.50, John Colton 1, Others 2,	11 00
Burlington. D. Hamilton, Dea. Storrs and Mrs. A. G. Cook 1 ea.,	3 00
Chester. "A Friend,"	1 00
Hinesburgh. Mrs. Sally Gorham and Mrs. J. E. Alger 50c ea., and 50c ea. for Mag.	2 00
Johnson. Calvin Whiting, by R. O. Stoddard	2 00
Montgomery. L. W. Farnsworth and T. Samson 2 ea., by C. B. Swift, Treas.	4 00
Rutland. Levi Long	1 00
Rupert. Dorothy Smith, by A. Johnson	2 00
Waitsfield. Samuel Chipman and Amasa Russ 2 ea., Others 1, for Foreign M., by Rev. L. Prindle,	5 00
West Albany. Rev. P. Bailey for Mag.	1 00
West Cornwall. A. L. by B. F. H. for Mag.	50

MASSACHUSETTS.

Amherst. Gentlemen and Ladies Benev. Association in First Parish (3 of which Mon. Con. Coll.), by Geo. Cutler, Treas. 14, Luther Miles 1,	15 00
Andover. Nathan B. Abbott 1.25, and 50c for Mag., Mrs. Susan P. Kendall 1,	2 75
Attleborough. Mrs. J. C. Sanford, by Z. B. Carpenter	2 00
Berkley. 1st Cong. Ch. and Soc., by Wilder & Co.	15 30
Beverly. "Friends" by Israel Trask	33 00
Boston. Bequest of Abraham Wood, deceased, by Lucy B. Wood, to const. ABRAHAM W. WOOD, GEORGE A. MILLER and LUCY B. WOOD, L. M's	100 00
Charlestown. "A Friend"	2 00
Dorchester. E. G. McElroy, by Wilder & Co.	1 00
East Middleborough. Nathaniel Eddy for Mag.	1 00
Franklin. "A Friend" by Wilder & Co.	25 00
Freetown. Coll's 3.12, A. W. H. and L. D. 50c ea. for Mag., by Benj. Burt,	4 12
Gloucester. Rev. C. B. Smith,	5 00
Hanover. J. M. Wilder, by Wilder & Co.	5 00
Haydenville. Church Contribution to const. ALBERT D. SANDERS, L. M., by Elam Graves, Treas.	40 00
Holliston. Mrs. Mary Rockwood for Mendi M.	3 00
Milton. H. G. Durell, by Wilder & Co.	5 00
Natick. 1st Cong. Ch., by Wilder & Co.	15 00
Northampton. "A Friend"	127 50
Northborough. A. W. Seaver 2.50, Dea. A. Adams and Lewis Fay 2 ea., "A Friend" 1.50, H. A. Jewett, "A Friend," Mrs. Homan Fay, Milo Hildreth, J. H. McIntyre and Mrs. Rice 1 ea., "Cash" 1, Others 5, by Rev. S. S. Ashley, J. B. Parker and Wife 2,	22 00
Rockport. 2nd Cong. Ch. and Soc. 15, E. Witham 2, by Wilder & Co.	17 00
Salem. Howard St. Ch., by Wilder & Co.	8 70
Sandwich. Mrs. Robert Tobey 3, Chas. H. Chaponil 2, Mrs. S. H. Aliynel, Mrs. C. S. and Mrs. W. S. 50c ea.	7 00
Somerville. Mrs. T. L. Tilton for Mendi M.	1 00
So. Amherst. Lieut. Enos Dickinson to constitute CHARLES H. HAYWARD, L. M., by Rev. J. L. Merrick	30 00
So. Deerfield. Edwards Clark 50c and 50c for Mag., by Rev. D. A. Strong,	1 00
So. Haley Falls. Cong. Ch. Mon. Con. Coll., by Bev. R. Knight,	10 61
So. Weymouth. Jacob Loud 2.50, Nathaniel Shaw 2, B. F. White, J. Holbrook and Mrs. E. T. Loud 1 ea., Others 2.50,	10 00
Springfield. Dr. A. S. McLean 3, for Mag., C. K. Camp 1, and 1 for Mendi M., Samuel Camp 2,	7 00
Upton. Cong. Soc., 2.35, Sophia Taft 1, by Wilder & Co.	3 35
Ware. Miss C. Sawtell for Home M.,	2 00

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